

7: Joest--58 [3]
116, 302

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

Chinwan children of both sexes have their hair cut off in the back of their head and above their forehead; later they let the hair grow long. The men part their hair in the center and tie it in a knot behind their head so that it hangs down to the shoulder blades. Usually it is held together with a red thread which they pass over the forehead and around the knot in back.

The women wear their hair in the same way; most of them wear a blue kerchief over it.

10: Schumacher--224 [9] T-1
116, 302

(ca. 1896) 1898

Formosan Aborigines
Chin-hoan

The Tchin-Huan men wear their hair bobbed.

14: Tamai--96 [15] J-2
116, 292, 302

(1896) 1896 •

Formosan Aborigines
Chin-hoan

The Tschinwan men wear their hair either loose and down to their shoulders or tie it together on top of their head; sometimes they cut it very short. They wear caps made of plaited vines which resemble the European hunting-caps. The women tie their hair behind the head; married women wear a black cap, unmarried women wear a red cap.

19: Guérin and Bernard--553

G-3

(ca. 1866) 1868

Formosan Aborigines

302

The hair of the savages is usually tied in a knot at the back of the head, although it is occasionally cut short.

"The women of the villages Urai and Linmongan, situated in the north, near the capital of the island are almost red in colour and of a cheerful and agreeable countenance. The Tangoos, as well as the Atayal, are bronze in complexion and of a bad-looking appearance. A similar complexion is found among the Bunum and Tsu-u, in the central regions. They are called Chui-huan, viz., savages of the water, for they dwell on the borders of lake Candidius. According to TAYLOR, the Diaramonk, a Tsalisen branch of the southeast, 'are rather black and let their hair and finger-nails grow'."

22: Wiedfeldt--12
116, 302

F-5

(1913) 1914

Formosan Aborigines
Atayal

The women wear their hair twisted into a knot. The men wear theirs quite short. It is singed off, or more recently hacked off with a bowie-knife over a bamboo comb with several prongs. From this it may readily be understood why the Atayals consider the cutting of hair as painful. Even more painful is "shaving", for they simply pluck out the hairs, since wearing a beard, an Atayal woman told me through the medium of an interpreter, is considered ugly and indecent.

24: Anonymous--91 [3] U-3
116, 301, 302, 304, 554

(no date) 1892

Formosan Aborigines

When their hair has reached full growth, they cut off half of it and tie it with a string. They blacken their teeth with green herbs. They pierce their ears, and the opening is so large that they can insert a wooden ring (mu-huan) through it; a piece of ivory is suspended from the ring. Most of them are tattooed on the arms and back, those who like to boast of their deeds even cover their entire body with signs, using the Dutch alphabet. They wear bracelets of cast bronze (chuo) or iron, and they may wear as many as a dozen pairs of these. They try to impress others with a feather headdress which hangs down to their shoulders (niao-ch'-ih) or with shell ornaments (kauri-pei) which they wear on their forehead. These ornaments, besides commanding respect, also have an aesthetic value for them.

34: Del Re--12-15
116, 291, 302, 142

U-4

(no date) No Date

Formosan Aborigines
Yami

"Except for ceremonial occasions, the men only wear a 'G-string' and the women a short skirt and, sometimes, a kind of cloak reaching down to the waist. They anoint their dark coffee-coloured skin with pig-fat in order to beautify themselves as well as for hygienic reasons. Their hair of a reddish hue--hence the name Kô-tô-sho--is worn long and bobbed, by the men as well as by the women. This seems to be a custom now peculiar to this tribe. Referring to the Formosan style of hairdressing an anonymous XVIIIth century Dutch writer noted that no [pages 13 and 14 contain illustrations] [15] male was allowed to wear his hair below his ears until he had reached the age of 16 or 17 after which he let his hair grow as long as the women do in Europe. The women, however, have long hair, which they never cut. Only when their hair has grown long do they begin courting. (3) Another peculiarity is that they neither smoke nor drink

3. cpr. Veerwaarlooside Formosa, Amsterdam, 1675 (subsequently cited as VF), Part I, p. 7, an invaluable and, on the whole, reliable source of information concerning the Formosan savages, particularly those inhabiting the West central and Southwestern part of the island (Sinkan) in the neighbourhood of Tayouan (present day Tainan-Anping) with whom the Dutch settlers came into closer contact.

any kind of intoxicating beverage."

"The hair was usually black, but sometimes had a decidedly reddish cast, and that of the women was luxuriant and tied with a loose knot, while the men had adopted the Chinese custom of shaving the forehead, though not so far back as the vertex, and wearing a pigtail."

36: Dodd--72-73 U-2
116, 142, 302

1865 (1885)

Formosan Aborigines

"The head [MLB: of the "savage of the true type."] being generally small and round, the face is not particularly large or full. The eyes are very dark-coloured and straight cut, not at all oblique. In those of good-looking young men and women, the lashes are dark and long, eyebrows black, strong and thick, but not overhanging. In some faces they often nearly meet at the root of the nose. They are decidedly a very distinct feature of the face, as beards and whiskers are unknown and a moustache is seldom attempted, though I have seen certain old members of tribes [73] wearing a resemblance to one: as a rule all hairs appearing on the chin or cheek are plucked out by the roots, a small pair of tweezers being used for the purpose."

"The men of the northern tribes are in the habit of tatooing the forehead and chin in horizontal lines of about three quarters of an inch in length, and one-sixteenth part of an inch in breadth right in the centre of the forehead from the parting of the hair, which is always in the middle, to the root of the nose.

On the chin, also, are similar horizontal lines, and these are, as a rule, the only tattoo marks that are visible on the faces of the men. On the body they tattoo slightly, but it is not very general amongst them."

opposite page 307

302



Method of tattooing the face practiced by the women of the tribe of Chewhan living east of Posia, Formosa.

37: Steere--307-308
116, 302, 304, 881

S-3

(1873-74?) 1875 Formosan Aborigines
Chin-hoan

"Both sexes wear the hair long, the men doing it up in a knot behind, while the women take more pains in braiding and decorating it. They have a practice of knocking out the eye teeth of the boys when they are about reaching man's estate. Both [308] men and women tattoo, the men generally being content with a perpendicular bar upon the forehead and another upon the chin, while the women tattoo several horizontal bars upon the forehead, and a complex system of lines upon the lower part of the face, that gives it a decidedly blue look. They also tattoo several horizontal bars upon the forepart of the leg below the knee. The tattooing is done near the age of puberty, and the first part tattooed is the bands upon the forehead, the complicated work upon the lower face being left until later."

37. Steere S-3 (1873-74?) Formosan Aborigines
Chin-hoan

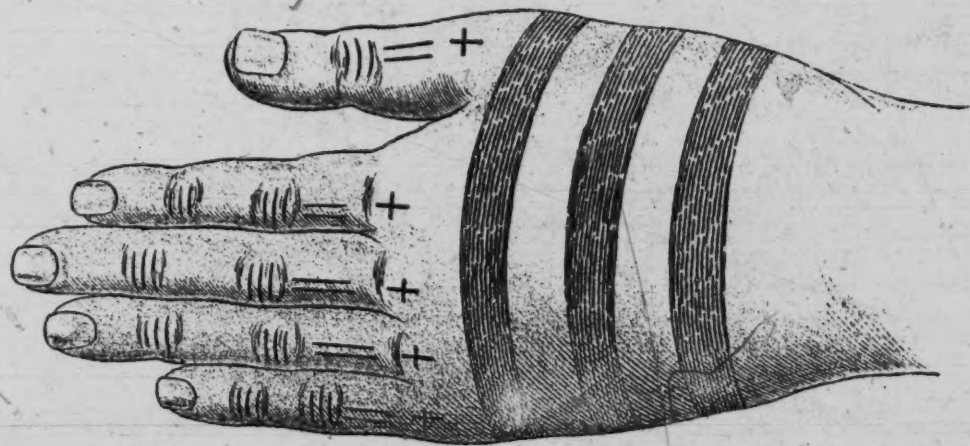
opposite page 308

302



Method of tattooing the face practiced by the
men of the tribe of Chewhan living east
of Posia.

opposite page 312



Form of tattooing the hands practised by the women of the tribe of Kale-whau, living east of Takab Formosa, and near the village of Bankimseng.

37: Steere--312 [1]
116, 302, 326, 411

S-3

(1873-74?) 1875

Formosan Aborigines
Chin-hoan

"The hair of the men was allowed to grow long on the back of the head, but was cut square across the forehead, above the eyes. The women do not tattoo the face, but tattoo three bands across the back of the hands, with crosses over the knuckles, and two lines down the back of the lower joint of the fingers. The men tattoo the inside of the arms in bands that run to the shoulders and cross the breast. Tattooing among the men did not appear to be general, and may be confined to the chiefs and head men. They are armed with bows and arrows, firelocks and lances, though the latter weapons were the most common, being in the hands of every one. I saw a very heavy, rude gun-barrel, said to have been forged by them, and there was a hut in the village that was evidently used as a blacksmith shop."

39: Wiedfeldt--14 [2]
116, 302, 341, 531

F-3

(1913) 1917

Formosan Aborigines
Atayal

The Atayal huts are functional structures with no pretence at artistry. One is made just like the next. They have no temples or public halls. They know nothing of plastic art, having no figures of wood or clay. In contrast to the other peoples of Formosa, they do not decorate their weapons and tools with carvings. They have only two kinds of decoration: interwoven stripes of color and designs in their garments, and tattooing on the face and breast. Both are repeated without change in a definite, fixed manner, according to tradition.

291 for the hat and breechclout of men and the comb and waist-cloth of women, men and women wear the same kind of clothes. At the time of a funeral, they wear old clothes, for according to their old tradition, all clothes which are worn at a funeral must be cast away.

[992] A deer-hide rain-coat [xanqu na saqanox] is employed to protect them from the rain.

Clothes and ornaments are made by women. If a woman cannot make clothes, it is difficult for her to get married. Their cloth is made of hemp. After contact with the Han people, the Atayal have bought cloth from them and do not weave industriously as in former days.

They seldom wash their clothes. The fruit called *mawarsa* of a kind of plant called *mawalo* is used to soap their clothes:

301 2. Ornaments

Ornaments include ear-ornaments [pintalay], neck ornaments [nili] (made of shell), [nqalo] (made of glass-beads), arm-ornaments [pasi tonay] (those used by men have hair of the hunted head attached to them), wrist-ornaments [pao²i], finger ornaments [qaqamut], waist-belts [xaxa³ok], leg-ornaments [qimulaja, qaqj, qimuoax], etc. All these ornaments, except the finger ornaments, are worn at festival times. Finger ornaments or a finger ring are ordinarily worn on the middle finger [pooqay] or ring finger [so²ai]; a woman of talent may wear a ring on her forefinger [qomi iao] or little finger [so²ai tsu³alai]. One may wear ornaments from his or her early teen-age.

Atayal women wear a kind of comb [qaqalu or xaxeiluqu] when attending a feast, but this is never used to comb their hair.

302 3. Hair dressing

Young children let their hair grow, this kind of hair dressing is called *maqaino*. After five or six years, the hair is bound up with strings and is wound from left to right on the head, this is called *tu³u³a²ay*. Oil derived from animal fat is used to dress their hair. If the hair grows too long, it may be cut with a knife. The fine hair on the face is pulled out by twisting two pieces of string. This string-twisting method which resembles the Chinese one, is also employed to shape their eye-brows. The beard is shaved by a small knife. They never wear a beard or a mustache. Today the young girls mostly get permanent waves.

304 4. Ear-lobe piercing [pulaxan papaq]

They pierce their ear-lobes between the ages of five to ten years. There is no specialist for piercing the ear-lobe. Earlobe piercing mostly takes place on a frosty winter day. The ear-lobe is first rubbed with frost and then pierced with a bamboo needle. A piece of sweet potato is put behind the lobe of the ear to be the anvil when the operation is in process. After four days the bamboo needle is removed, and a grass stem is stuck into the hole instead of it. Grass stems will gradually be increased in number until the hole is large enough for the ear-ornaments. The larger hole on the lobe is considered the more beautiful. Men and women have the same